to it, the Nambudiri students occupying it can receive their Vedic instruction in the Madhom, which is its *raison d'etre*, and also attend any of the High Schools in the town, preferably the Vivekodayam High School, which is close to the Madhom and is specially adapted for the requirements of an orthodox people like the Nambudiries. This suggestion, if carried out, has this additional advantage of great importance, namely, that all the students, or such of them as need it, can get their boarding free in the Brahmaswam Madhom. I have not the least doubt that a scheme like this will receive the sympathetic support of our Government.

For the reasons which I have tried to explain as briefly and clearly as I can, I enter my emphatic protest against the introduction of this Bill. If, as is alleged by some with considerable show of reason, the object of the Bill is to enable a few wealthy Nambudiries to repay the large sum borrowed by them from the Brahmaswam Madhom, I would make my protest doubly emphatic.

PRESIDENT.

Under Standing Order 30, it is open to me, without further debate, to put the question to the House, but this being a controversial measure, affecting different sections of the Hindu community, I do not want to stop any member from speaking. If any member wishes to speak, he may speak.

None rose up to speak.

Mr. C. ACHYUTA MENON.

Is the Government going to express any view on the subject?

PRESIDENT.

Not now. The question before the House is that leave be given to introduce the Nambudiri Religious and Charitable Endowments Bill. The motion has been made and duly seconded. Those who are in favour of the motion, please hold up their hands. Those against the motion please hold up their hands.

The motion was carried, Mr. Achyuta Menon and Mr. Puduval alone opposing, Government Members remaining neutral.

Resolutions on matters of General Public Interest.

PRESIDENT.

The next item of business tabled for the day is the resolution standing in the name of Mr. S. S. Koder :—

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"That this Council recommends to the Government that a fully equipped hospital with an operation theatre be opened in Mattancheri with at least 10 beds under (the supervision of) a medical man with qualifications not below M. B. and B. S."

Mr. Koder being absent, the motion is considered withdrawn under Rule 40 (2).

The resolution being withdrawn, the amendment to it was deemed to have been withdrawn.

PRESIDENT.

The next resolution stands in the name of Mr. P. Munda Vaidyan :—

(a) "എല്ലാ (പബ്ലിക്ക്) പൊതുസ്ഥലങ്ങളിലും ഈഴവക്കു പ്രവേശനം അനുവദിക്കേണ്ടതാണെന്നു ഈ സഭ ശിപാർശ ചെയ്യുകൊള്ളുന്നു".

(b) "വല്ല തീണ്ടൽ പലകകളും വെച്ചിട്ടുണ്ടെങ്കിൽ ഉടനെ എടുത്തുനീക്കേണ്ടതാണെന്നുകൂടി അഭിപ്രായപ്പെടുന്നു".

The mover being absent, the resolution is withdrawn under Rule 40 (2).

The amendments to Mr. Vaidyan's resolution were considered to have been withdrawn, the original resolution being withdrawn.

PRESIDENT.

The next is Mr. Raman's resolution :—

"That this Council recommends to our Government the appointment of a special committee consisting of one official and two non-official members for drawing up an Ezhuva or Tiyya Bill regarding the law of their marriage, inheritance, etc."

Mr. M. K. RAMAN.

Sir, I beg the leave of the Council to withdraw the resolution, as I intend to bring in a Bill myself ; but I need not assign any reason. It is not necessary nor is it permitted under the rules.

PRESIDENT.

But you have not moved the resolution. So the leave of the Council is not necessary for withdrawing it.

RAO SAHIB T. V. KASTURI RANGA AYYAR.

The moving of the resolution is not necessary under Rule 40 (1) (a).

The resolution was withdrawn, and hence the amendment with regard to it was treated as having been withdrawn.

PRESIDENT.

The next rosolution stands in the name of Mr. Ikkanda Wariar.

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